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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVI—No. 2 **December, 1947**

ALTHOUGH *philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also.*

—W.Q.J.

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A U M

The man who foolishly does me wrong, I will return him the protection of my ungrudging love. —*Sutra of Forty-two Sections*

THEOSOPHY

Vol. XXXVI **December, 1947** **No. 2**

MEN OF GOOD WILL

IN a world ravaged by war and the fear of war, words of peace and brotherhood sound ever more distantly in the ears of men. The shibboleths of wishful thinkers rattle hollowly, and faint hearts are foremost at the council tables. Who is there to affirm peace on earth, good will to men? Who can outface the mockery of human hopes, withstand the loss of human faith? Man asks, what is Brotherhood, that it can be so cruelly negated, and where is Compassion, that it cannot be multiplied in time of need?

This period of trial and transition, a testing of men and nations of men, is evidently one of the cyclic crises of human evolution. Like an ultimate moment in the life of any being—an intense concentration of karma—it manifests a philosophical need, and may bring into focus the vision of the soul. Then, the being may read as in a flash the meaning of events, the lesson of the law. No moment of choice in human evolution has passed without a witness on the scene to point the way to those in whom the travail has awakened the will to know: the philosophy of Theosophy is present, in this age of transition, by design of great teachers. Their function, and the purpose of the knowledge they present and represent, is to draw the developing intelligence of mankind to "consider the great truths concerning the destiny of the soul."

The teachers of Theosophy do not offer a patent nostrum for the wasting disease that seems to have afflicted human ideals, hopes and aspirations. The fact that peace or harmony must be in the seeker before it can be found in external relations, cuts away the

ground beneath all who would legislate men into universal brotherhood. Vicarious atonement has a perennial appeal for human nature, but no way has yet been discovered which will enable a man to secure the protection and benefit of the moral law, without invoking its processes upon his own head. Were it otherwise, peace could be—and would have been, down the ages—obtained by strife; brotherhood by conniving; and good will by propaganda, dogma, and force. The proposition is succinctly put in the *Notes on the Bhagavad-Gita:*

> Can a man go against the general will of nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes?
>
> Such a man can do all of these—except to escape destruction. That is sure to come, no matter at how remote a period.
>
> He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effects of the opposition to the general true will makes itself felt and he is destroyed forever. This fact is the origin of the destruction-of-the-worlds-myths. . . .

It is reported of Jesus that he wished peace on earth *to* men of good will, nor would this have been a vague blessing. Whatever his exact words, the "gentle Galilean Adept" was not alone among great teachers in limiting peace to those who know it in themselves, who keep it by natural right or karmic fitness. Jesus came to bring not peace, but a sword—*the sword of spiritual knowledge,* the law of spiritual action. But men set him apart as a god, and replaced his philosophy with a vague mysticism which permitted "false pietists of bewildered soul" to retire from the world of action and strive for purity through inaction. Human weakness protected itself by counsels of imperfection, and men, protesting that God's law could not be theirs, made a "success" of believing in their inability to practice spiritual action. Jesus was mummified in the winding tape of ecclesiastical dogma and ritual, with his example laid away beside him.

In the nineteenth century the philosophy of Theosophy was not presented by an ostentatious "Savior." From the standpoint of appearances, nothing could be more unlike a spiritual teacher than the person of H. P. Blavatsky, and whereas the accepted tradition

about Jesus portrays him with a gentleness and meekness unfathomable by human thought, Mme. Blavatsky attempted no concealment of the warrior soul, and the most intuitional of her colleagues had deep knowledge of the "lion heart." The fact of divine beings was not a dogma or article of faith, but was shown to be inseparable from the principle of evolution, natural, human and spiritual. The theosophical adepts and Masters of Wisdom are lawful products of evolution, perfected in knowledge of this period of evolution: "The pivotal doctrine of the Esoteric philosophy admits of no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

The theosophical adepts are presented as knowers and agents of natural law, rather than passive perfections. Pre-eminently active beings, they are denominated in the Bhagavad-Gita as "fortune's favored soldiers," engaged in the *glorious unsought fight.* Spiritual warfare employs only creative, never destructive, energies, if we are to judge by the Commentary quoted in the *Secret Doctrine* (II, 427), wherein is described the "destruction of the wicked" on Atlantis. The doom of Atlantis, carried out by natural forces, illustrates how far removed are spiritual beings ("men of the good law") from the dreadful malignity of Jehovistic retribution; there is no place in occult law for personal crusades by self-righteous "Angels." Work "against" evil is unphilosophical because the laws of mental action and concentration determine that it shall inevitably be work *with* evil. The psychological effect of destructive activity cannot be other than destructive on the man's own nature.

A man of good will has "only one single object, and this of a steady, constant nature." Concentrating upon the law and the duties it presents to his understanding, he is content with his karmic opportunities. He works as those work who are ambitious, and achieves a higher happiness than that sought for by those who live for happiness. Since he neither campaigns for converts, nor attacks with righteous indignation those who do not follow the same law, his service spreads itself without diminution, and the pure in heart declare that he benefits the whole of mankind.

UNIVERSAL BROTHERHOOD A FACT IN NATURE

I HAVE been requested to speak on the subject of Universal Brotherhood as a fact in nature, not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and power-

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NOTE.—This address by Mr. Judge was presented at the Theosophical Congress in the Parliament of Religions, held at the Chicago World's Fair, September, 1893, and is reprinted for the first time in this magazine from the Report of Proceedings issued by the American Section of the Theosophical Society.—Eds. THEOSOPHY.

less nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood had not been practiced? It has been professed but not practiced.

Go further back, go back in the history of the nations of Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized—a most remarkable thing, but it is true—I insist that since then, only, science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice.

Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine." The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living, ever-present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have

them, and that another class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train, and at another few moments afterwards they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs—a small one—in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that?

What do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half-dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest

touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with the entire world.

Go further still, materially, and you will find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same color in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape.

Further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted to-day by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter, so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten.

In addition to that, the atoms are alive, constantly moving, coming and going from one person to another: this is the modern doctrine to-day as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms.

Where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa.* In that way as well as others we are affecting everybody in this world; the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go.

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls—a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will *understand* the responsibility. This actual Brotherhood of

living men says, Men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it! If all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself.

The Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter

and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.

"THE POWER OF KARMA"

Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. This power reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each.

Freedom from these influences can only be attained by means of Devotion. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then, by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not. This exhortation to devotion is at once the most simple and the most difficult. But the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him. —W.Q.J.

"THE PRECISE CONDITION"

SPEAKING of the work of the Theosophical adepts, *The Ocean of Theosophy* quotes from the occult correspondent of A. P. Sinnett: "The precise condition of their success was that they should never be supervised or obstructed." What merit, it might be asked, wins the privilege of working without supervision or obstruction? Does any degree of merit relieve even an Adept from all supervision, when the whole of nature is governed according to the hierarchical principle?

It may be said that there are three aspects of the action and influence of an Adept, as with any other being: first, the view of a colleague—one engaged in the same work at the same level; second, the view of those below that level; and third, the view from higher levels. The dharmas, or natural responsibilities, of each level are distinct, one from the other, while the chief dharma, in all degrees of man, is to use—as intelligently as possible—the power of free choice.

Supervision from below is as unnatural as obstruction from above, or non-cooperation among equals. The pupil does not direct his teacher's work, nor does the teacher aim to curb natural tendencies to such an extent that progress in self-learning is impossible. The teacher's best efforts are those which draw out whatever is constructive in the character of the student: concentration and cultivation, directed at tendencies of growth, make it unnecessary to obstruct regressive tendencies. The pupil who resists the counsel of the teacher, removes himself from wise supervision, and thereby forms an alliance—temporary or otherwise—with obstructive forces.

Brotherhood, being the connecting bond of evolution as a whole, unites all levels of human endeavor. It is an attitude of mind held toward others, regardless of the modes of action of those others. The inviolability of the spiritual man, or moral individuality, does not interfere with the practice of brotherhood, but makes, in fact, the necessity for it. The unity of evolution is manifest instinctually in the lower orders of life. Man, possessing self-consciousness, is engaged in replacing natural impulse and instinct with knowledge and intuition brought into steady function.

The link with life below the man-stage and the connection with further states of consciousness above must therefore be consciously assumed by the Ego. The forward motion which constitutes that being's "place" in evolution is guaranteed by his intelligence in understanding and his charity in accepting all beings of whatever "motions." "Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN.' . . . the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth." This *Secret Doctrine* teaching measures the depth of spiritual intuition.

The sympathetic response to whatever of aspiration or moral idealism resides in another person marks the "living germ" of spiritual growth, and connects one intangibly yet actually with beings of like intuitions. The mind of man follows the law of attraction as inevitably as physical forces follow the law of opposites. The aspirant to wisdom attracts the help and instruction of a spiritual teacher by reason of his own service to the aspirations of others. Friends, Thoreau wrote, are "kind to each other's dreams." By the same token, those who find truth are always philosophers first—lovers of truth who, by respecting wisdom wherever and whenever encountered, strengthen their ability to find and follow truth wherever it may lead them. The inner man is bound to perceive and experience, in any relationship, the elements he can recognize by the similitude found in himself—and no more. That much will be "the truth" for him.

The "precise condition" of success defined by the Adepts is, then, no special privilege, but an expression of the laws of karma and brotherhood which apply equally to beings of all degrees. A man cannot be supervised into knowledge, nor will any attempted obstruction prevent one from pursuing "that upon which the heart is set"—for good or evil.

Supervision and obstruction are never from outside nor from any other being. If one's intuition prompts him to work for the sake of others, he will perceive some of the functions of Adepts, and naturally come to take direction from their example. If, however, one is still predominantly concerned with individual advancement, with power and knowledge for himself first, his path is more and

more solitary; his vision, narrowly focussed for the attainment of personal ends, cannot encompass those engaged in conscious spiritual evolution. The selfish striver interprets all striving from the standpoint of his own selfishness, and constantly retires further from an understanding of disinterestedness and compassion.

The teachers of Theosophy apparently did not feel themselves bound to "explain" the work of Adepts, although the powers of perfected men are a natural part of theosophical philosophy. As in the cases of H. P. Blavatsky and William Q. Judge, specific actions were never discussed by the participants until the occasion for explanation had seemingly passed. Actually, in each such instance, the situation was clarified only for those who had kept their minds open with confidence that the event would provide a measure of enlightenment on practical Theosophy. The calm intuition of the few was always rewarded, even as the many with divided minds were repeatedly disappointed.

The absence of self-justification, the willingness to leave results to the Law and interpretation to the individual—is as necessary in occultism as it is difficult for the ordinary man. Entailing the complete subordination of personal feelings, this practice does not recommend itself to those who are still bound to merely personal modes of thought and action. For all its incompatibility with human temperament, the refusal to defend oneself cannot be dismissed as a foible of "superior" beings, but rather is to be recognized as consonant with the soul integrity of a "self-governed Sage." The theosophical teacher respects the integrity of every one who enters the path to self-knowledge, and thus a new perception may be confirmed by the teacher, but must be induced by the pupil.

Understanding the methods of work of higher intelligences is fundamental to moral evolution; it is a task in philosophy, not to be avoided by revelation, speculation or dogma. A prerequisite to that understanding is the principle that among co-workers supervision and obstruction are alike impossible, since *"no Yogee will do a thing unless he sees the desire in another Yogee's mind."* This is not a restriction upon action, but the insurance of wise action through consultation with an associate. The course of action is checked and verified with principles jointly subscribed to in the service of a common aim. Self-induced and self-devised efforts,

checked by karma—the process of soul evolution—can thus be said to represent also *the precise condition* for work and devotion to the cause of mankind. The founders of the present Theosophical Movement, according to one of their Teachers, "were helped by the inspiration of self-reliance." A like inspiration, differing only in degree, is available to every soul.

MANAS IN DEVACHAN

W.Q.J.—How does the surviving entity carry with it into Devachan the recollections of the earthly personality? *The Key to Theosophy* in chap. IX describes the process in general. There it appears that at death the body, life-force, and astral body are lost, and the middle principle (Kama-rupa), together with Manas, Buddhi, and Atma, is in Kama Loka, which is a state or condition and not a place. Then the separation between Kama-rupa and the higher triad begins, after the completion of which Manas-Buddhi-Atma fall into the Devachanic state. Turning to page 92 of the same book, we find in the column "explanatory" that if the Manas naturally gravitates to Buddhi and away from Kama-rupa, the Ego "goes into Devachanic bliss." This gives the process. It cannot be said to be suffering or painful.

The only point left, then, is as to memory. Chapter VIII of *The Key* makes this clear. *"Memory"* is the physical brain-memory; *reminiscence* is the "memory of the soul." Each new brain makes a new physical memory used by Manas in each life, but Manas itself is the seat of memory proper, called by H. P. Blavatsky "reminiscence." It is not meant that Manas takes into Devachan the remembrance of every circumstance in life, but only the efflorescence of its life, the reminiscence of its best hours, leaving the painful and evil portions to the dying brain and to Kama-rupa. As an objective illustration of what happens to Manas through the separation from Kama-rupa, this may do: Imagine Manas as attached on its lower side to Kama-rupa just as a photograph may be attached to a glass plate. When dry, the paper can be taken from the plate, leaving on it the film of the picture. Thus when Manas is separated, its lower film may be left attached to Kama-rupa, its higher portion going into Devachan. And it is in Higher Manas that real memory is. —*The Theosophical Forum,* December, 1890

THE ROOTS OF CONFLICT

For having passed wisdom by,
Not only were they disabled from recognizing the things which are good,
But they also left behind them by their life a monument of their folly.

—*Wisdom of Solomon*

TWO world wars in one generation have turned men's minds inevitably to the question of the seeming powerlessness of great communities to avert strife. Are these conflicts and untold suffering the consequence of intentional ill-will, or only the natural result of ignorance and stupidity? Peoples all over the world are bewildered and uncertain in the face of a social environment whose processes they seem unable to control. Science increasingly extends its conquests over physical forces, while men apparently are compelled by psychological "drives" whose origin and development are matters of obscurity and dispute, to act in ways known to be adverse to their proper welfare. Are we to believe in a "herd instinct," of which the individual is the unconscious victim? Or shall we think that the difference of behavior in the "mass man" is due merely to a social environment which enhances the personal sense of power while lessening the individual's feeling of responsibility?

There are some who hold the opinion that only emotions lead to conflict, mental factors being negligible. Along this line, much theory has been built up to suggest the continuing life, in the adult, of childhood impressions from parents and teachers. Man's search for explanations of his failure is never-ending. The tragedy lies in his readiness to look for scapegoats, and to imagine that organization, as such, is the crux of his salvation. But at least he is beginning to pay attention to certain psychological elements in this problem, even though he regards psychology as a branch of biology. One thing is certain, however. The fundamental causes of conflict among men do not change. There is something deeper here than violation of a Darwin-inspired evolution, with a physical survival of species as its aim.

In the Report of a Commission appointed by the British Council of Churches (*The Era of Atomic Power,* May, 1946), among the

obstacles to world community two are mentioned which have special psychological interest. The Commission urged caution against underestimating the strength of self-interest, both individual and collective, even in societies which have achieved some success in moralizing power. They urged, also, that the strength of the irrational forces in history shall not be overlooked. How these forces are to be brought under conscious human control is not clear, however, from the Commission's remark that "Our present ignorance of the operation of these forces is profound, and, until that ignorance has been overcome, we remain to a large extent at their mercy." If we turn to modern psychological theory, our ignorance is not greatly dispelled. We hear much of "conditioned reflexes," of instincts, and of a division of emotions into direct (personal) and derived (collective). But no clear explanation is forthcoming as to how conditioned reflexes are acquired either through deliberate training or unintended association, how instincts as specific responses to stimuli are inherited, or why men of intelligence will descend to levels of unethical behaviour (considered impermissible in their individual relationships) at the behest of a social, religious, or political propagation. Indeed, like the theologian when he deals with the problem of evil, the psychologist usually indulges in postulates when faced with facts of the emotional life that cannot find a basis in the sensory impressions of infancy. An instance is the assertion of one authority in this field: "The Gospel precept 'Love your enemies' demands a psychological impossibility . . . we can control only the outward expression of emotions, and sometimes not even that" (*Foundations of Human Conflicts,* by Wm. A. Brend, M.D., 1944).

The dilemma that is the accompaniment of so much argument in contemporary thought is a natural result of the absence of universal criteria of a philosophical nature. The contemptuous refusal to go to ancient sources of enlightenment adds to the prevailing confusion and darkness. "In human nature," wrote H. P. Blavatsky, "evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se,* inasmuch as they are rooted in the Absolute" (*S.D.* I, 416).

Here is the eternal challenge to all evasive pronouncements of orthodox religion and science. The struggle for life in all manifes-

tation, thus mentioned by H. P. Blavatsky, is as apparent in the history of religious and scientific thought as in the more usual evolutionary processes of living organisms. In any study of the roots of conflict, religions especially take their place with other social phenomena as possible contributories to strife, and are thus to be scientifically observed. It is too often forgotten, for instance, that Christianity and Mohammedanism have been the most intolerant of the great religions, and rarely in Christian apologetics is room found for such a fact as the million persons estimated to have been killed in the massacre of the Albigenses. Many might think the atomic bomb more humane than this record, or that of the Inquisition. Sectarianism is not confined to religious thought: but its origins are often to be found there.

"Christianity has never wavered in its conviction," so writes the Commission (Report, *ibid*), "that the fundamental problem of man's life is his own nature in which there is an unresolved contradiction." That is well said; but the conviction is not an unique feature of the Christian faith, nor is reconciliation with the final meaning of the universe a prerogative of Christian lands. In fact, no explanation of the "unresolved contradiction"—source of all human conflict—is tenable in a questioning age, unless it goes beyond the good and evil of dogmatic faith as well as the biological limitations of modern science. Emotional appeals are useless against the evident recourse to self-interest, enlightened or otherwise, so characteristic of the world today. And a psychology whose chief tenet is that there is suppressed hatred in everyone who has been subject to the usual early environment of modern civilization (due to the frustration of primitive urges in infancy) is scarcely of assistance in the removal of conflicts and their causes. Its main concern would appear to be the codification of the urges in question. "Government by Reason," which threatens to become the slogan of twentieth-century psychology, remains in the sphere of an emotional appeal, unless there be associated with it acceptance of the doctrine of the dual nature of mind. The ancient teaching is clear:

> "Manas is dual—*lunar* in the lower, *solar* in the upper portion," says a commentary. That is to say, it is attracted in its higher aspects towards Buddhi, and in its lower, descends into, and listens to the voice of the *animal* soul full of selfish and sensual desires;

> and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man (*S.D.* II, 495-6).

If blame is to be attached to many schools of psychology for their preoccupation with sex conflicts, religious dogma in the past and its lingering present is not to be exempted from criticism. In this matter, primitive conceptions have been sadly profaned. "It is the profane of the past ages," wrote H. P. Blavatsky, "who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions" (*S.D.* I, 381 fn). There has been an unconscious or conscious transference of the crude and gross conceptions of theology and ecclesiasticism to the consulting rooms and libraries of our psychological "confessors." In return for the gift, psychopathology has rejected the possibility of historical evidence for the existence of an instinctive religious emotion. It prefers to believe that religious feelings are derived emotions, with obvious elements of "family" psychology, and a pronounced tendency towards a close association with national and racial groupings. In effect, the "Personal God" idea is seen to be what it really is, nothing but a "father complex" writ large upon human collectives, and hence identified with those "survival" factors that encourage strife. In this view, "there is not, never has been, and never will be, a universal morality," and "the emotion connoted by the words 'universal brotherhood' would have had no meaning for the primitive wandering groups who, we believe, constituted our ancestors until a comparatively late period." (Wm. A. Brend, M.D., *op. cit.*) Not yet has the present-day psychological interpretation of the religious consciousness gone further than the earlier conventional view of primitive man's personification of natural forces. The Darwinian dogma of the origin of species by natural selection still throws its shadows over all secular thought about man's unseen being. All other possible factors in the "total" evolutionary process are discarded. Religious dissension, and the continuing conflict of science with religion, will not cease until, once again, it is realized that

> the silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity (*S.D.* I, 381 fn).

The etiological factors in conflict are unresolvable if we accept only the theological view of salvation or proceed upon the assumption

of a modifiable biological inheritance as the cardinal agency in the control of man's inner or outer life. The error of so much thinking and planning lies in over-emphasis of the machinery of organization, and the truncated bases of religious and scientific ideas. It is absurd to assert that men only fight because they are irreligious. They fight irrespective of particular religious convictions, and often because of them. Indeed, a recent Christian writer has declared:

> War, however much we may regret it, is still the supreme agent of the evolutionary process . . . the one test mankind has yet contrived of a nation's fitness to survive. (Lord Elton, *St. George or the Dragon,* 1942, quoted by Dr. Wm. A. Brend, *op. cit.*)

This opinion is not confined to Christian lands, but is shared by "religious" people in many lands, though not always perhaps expressed so frankly. The illusion still prevails that religious history presents a panorama of deepening spiritual life leading to the ultimate revelation of Christianity (however defined), and that all that is needed for the peace of men and nations is the renewal of Corporate Christianity. It would be truer to say that what is required is a return to the Wisdom Religion from which the various individual religions have sprung, and whose genesis is traced, by H. P. Blavatsky, "to those beings, who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age" ("Is Theosophy a Religion?" THEOSOPHY XXIX, 399). In this restoration will be found the reconciliation of religion and science, an ancient feud which itself has been the source of much bitter conflict.

For those who consider all religious thought out-moded, psychology offers a choice of two other theories of causation of war and its variants, besides the view which looks upon war as the result of a beneficent evolutionary process. These are, that armed conflict, like other struggles, is due to an instinct of pugnacity in man; secondly, that war is a manifestation of mass sadism. To the first of these, objection is taken on the ground that "war fever" may be spontaneous, but, so far from being instinctive, is an effect of derived emotion, deliberately worked up by self-interested propaganda. Peace also, or, more correctly, the absence of armed fighting, is often obtained by a mass emotion, engendered by skillful manipulation of public fears and hopes, and, to that degree, is ephemeral, and

carries with it the seeds of future wars. As to mass sadism, psychological thought has suggested that there is no trace of an instinctive desire in aggregates of men to attack other aggregates. When war has been provoked by propaganda, mass sadism may be fashioned into one of its most potent weapons. Similarly, with the class war, which is purely epigenetic and had no existence in human thought until Karl Marx and Friedrich Engels conceived it, in their over-simplification of the historical process. All this being said, however, there is here, too, an over-simplification by modern science of the nature and operation of human consciousness. If, as Clausewitz declared, war is the continuation of politics by other means, then politics themselves may be thought of as the continuation in the structure of society of a "total" human nature. It follows, then, that instinct is a matter of wide philosophical import, which compels us, in fact, to decide upon the issue between the profane and esoteric sciences, identified by H. P. Blavatsky—*"the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter" (*S.D.* II, 149). Without recognition of the astral body as the seat of instinctual man, neither psychology nor religion will effect individual and collective regeneration. Unless fundamental thought is valid, all else is insecure.

Instinct and desire possess a universal significance—the one, concerned with man's basically dual nature; the other, with his destiny in the scheme of things. The far-reaching scope of instinct will be seen by study of this essential doctrine:

> Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual (*S.D.* I, 175).

Similarly, the conception of man's life on earth as being probationary is prefigured in these words, bringing Philosophy into mutual relation with Nature:

> The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology . . . (*S.D.* II, 484).

In these quotations are hidden the systole and diastole of the heart of human nature, as also of its progression or retrogression. The

roots of conflict will die, paradoxically, when victory is won in the allegorical war in Heaven, which became still more allegorical on Earth—

> for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man (*S.D.* II, 268).

All life is educative, and the knowledge to be acquired is clear to those whose eyes have been opened. And when, "after ages of struggle and many victories . . . the final secret of this great lesson is told, in it is opened the mystery of the new way—a path which leads out of all human experience." Man must secure individual integration under the sovereign power of the spiritual will, before he can lead the world to Universal Brotherhood.

The Perverse Doctrine

People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye and a tooth for a tooth" has come to be the first maxim of your law. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

How? Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—*(a)* All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. *(b)* As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein. —H.P.B.

"MAYA'S GIFTS ILLUSIVE"

Be not mocked!
Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly.
—*Light of Asia*

LIFE'S high purpose is the emancipation of Soul from the bonds of conditioned existence, the freeing of the incarnated spirit from all forms of limitation. When this is achieved, the Divine Ego in man may share freely and fully in the permanent joys of universal life, beyond all strife, as beyond all pain and sorrow. Yet, how few there are, among the men of our time, who are willing and ready to face the task. So deceptive and over-powering is the lure of *Maya** that seldom do we find a person clear-seeing enough to detect the illusion, and seeing, strong enough to surmount it.

Most all of our pain and sorrow, says H. P. Blavatsky, is caused by the fact that we incessantly look for permanent joy and happiness in that which, by its very nature, is impermanent. We long for some thing, some condition or relationship, which we think to be necessary for happiness and, gaining it, find that it fades away before our very eyes. The one common quality we can predicate of every thing on earth is—change and evanescence. That which begins in time must either end or be interrupted in time, with the inevitable result of the feeling of loss and pain. The only thing that is permanent and enduring through it all is our true Self—the Perceiver, the Spectator, the Experiencer, caught up and bound in the network of illusion.

Moving along the pathway of life, the Pilgrim-Soul knows not that, while on earth, he is an exile from his true home. Mistaking the unreal for the real, he endlessly and ceaselessly chases false lights of hope. Running hither and thither, he binds himself to one form of illusion after another, delaying thus his return to the Sacred Seat. When he tires or despairs of one attachment, he eagerly grasps for another, only to find that it, too, is as deluding and unsatisfactory as the rest.

Wearing out his patience as laborer perhaps, the Pilgrim-Soul turns into artist or painter, and finds in himself a power and potentiality

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*The illusion of manifested life on earth.

he knew not was there. At last, thinks he, the real has been found. Now will the world of men know the true meaning of art and I myself be respected, recognized, acclaimed.

The farmer turns to finance and is soon convinced that he, too, has been wasting time toiling with his hands, while his wife sees her lifelong dream of social success now on the threshold of attainment. This, they say, is the real. At last our hearts' desires shall be fulfilled.

Boy meets girl, while both are yet rapt in the glamour of life's prime. Glowing in the eyes of each, the soul sheds forth its splendor, causing to well up in their hearts and minds a vision of reality never before suspected. All that is lacking, they say, is marriage, family, home. These fulfilled, the real and enduring shall have been gained and perfect bliss forevermore be ours.

Such is the lure and deception of manifested life on earth. We paint for ourselves beautiful pictures of hope, only to have them marred by the merciless hand of disillusionment. Joy and pleasure soon turns into pain. The charm and beauty of youth fades imperceptibly into the winter-time of old age, while those we love must sooner or later be torn from our side. Even life itself but ends in hateful death. Where is the man or woman who has not been cheated by the lure? Who can truthfully assert that he has found on earth the perfect fulfillment of all his dreams? Even Buddha, born a prince, reared in surroundings free from spot or blemish, possessing family, palace and kingdom—if he but chose to rule—even he was forced to confess: "Me too this lure hath cheated."

The joys and gifts of *Maya* are as illusionary and unstable as the mid-day June mirage.

Is it the teaching of the Wisdom Religion therefore that the ideals and aspirations of the human heart are unattainable? Is Theosophy so pessimistic in its view as to see for man no other fate than an endless round of birth and death, in which he oscillates helplessly between joy and sorrow, gain and loss, hope and disillusionment? Does it propose that all forms of experience on earth be utterly and entirely renounced? No. A far more transcendent and practical view is given for the imprisoned Soul to grasp. It is not the forms of experience that are wrong, but our unwise attachment to them, the foolish notion in our minds that any earthly form or condition,

even the best, or any human relationship, can satisfy the yearnings of the heart. For all such innate hopes and yearnings are spiritual in nature, not physical, and it is only on the spiritual plane, in a conscious existence in spirit, that they can be realized.

Why then do we ceaselessly chase forms? Why continue to ensoul the illusions of matter with a promise of reality they do not have? Ere the cycles end, every human being must wake up to the illusion, must realize the necessity of killing out in himself those seeds of desire which give to *Maya* its treacherous power to ensnare. Then comes the path of discipleship, the conscious undertaking of the Soul's emancipation, the transfer of consciousness from the physical to the spiritual, from the unreal to the real.

The process of discipleship has been defined as one of "letting go." Renounce all, it is said, and you gain all. Candidates were always warned that unless they had overcome completely the delusion of the seeming, unless they had drunk to the full of the evanescent joys of matter, they had better not take the step. For once the threshold is crossed, a higher Law has been invoked—a Law whose inexorable decree is separation of Soul from attachment to body. The freer the aspirant from all earthly attachments, the less he will suffer in the process of emancipation. The more he is able to renounce by Will, the less there remains to be taken from him by the Law, and *against* his Will. But once the step is taken, the Law works, whether we will or no.

Every past attachment and desire, it is said, must be repeated for the disciple's testing. Did he, for example, in one or several of his incarnations, expend great energy upon artistic or musical attainment, when he thought that to be the real? Now, as disciple, the opportunity to appear great before men will present itself for choice. Was there a time when he was devoted, body and soul, to the empty show of social life? If so, those old seeds of desire will now be intensified and outer events and circumstances seem to conspire to throw him off his path. Even the personal desire for family life, perhaps the purest reflection on earth of the real—even this must be resigned. For the Eternal is pure and free from affections. If the disciple is sincere and determined in his undertaking, if he is strong enough to uproot all forms of personal desire, all is well and good. But there is a stern fact in the life of the Soul which no

one seeking the path should overlook, a fact which oftentimes has led even advanced occultists to accuse the Law of being blind and merciless. It is this: that which the disciple is unable to relinquish of his own accord will be torn from him by the Law, with a degree of pain equal in intensity to his attachment.

Buddha's great renunciation is a perfect example of *Will* action, a living symbol of what every man must eventually do. While yet in life's prime and filled with the vigor of youth, before the hand of age had made its mark either upon himself or his wife, while literally holding within his grasp everything the personality could hold dear, the great Tathagata chose to let it go. Thus alone could he preserve the true, and show the way to those who would re-claim their rightful heritage.

Nothing that is true or worthwhile is ever lost by sacrificing the personal to the Impersonal. Is it not symbolized again by the fact that, after entering Nirvana, Buddha returned to father, wife, and child, whereupon they entered with him the noble eight-fold way? The Impersonal includes the personal, even as the White Light includes the essence of its colored rays.

Before emancipation is complete, every human soul must do what Buddha did, must prove his non-attachment for the illusive gifts of *Maya.* Few there be, however, in this day and age, who possess either the clear-seeing or the courage to relinquish all at once. Therefore the choice confronts them not. But, says *The Voice of the Silence,* "thy time for choice will come." When it does, the decision will depend entirely upon what is done in the meantime by way of choosing the dearer or the better. "The great renunciation is made up of little self-denials."

A conscious life in Spirit is the goal toward which all men should aspire, and this is possible even while occupying bodies of temporary duration. It means a heart and mind centered in the higher portions of the Divine Triad. By thinking and acting from the point of view of Brotherhood, by working for emancipation of the whole of mankind, instead of for one's own freedom, the Pilgrim-Soul may gain even now foretastes of a bliss that knows no decay. Renouncing all in the Law, he finds thereby his highest dreams fulfilled. "More is the treasure of the Law than gems; Sweeter than comb its sweetness; its delights Delightful past compare" *(Light of Asia).*

Theosophy is in the world to enable all men to free themselves from the limiting bonds of matter, to point the way back to their true spiritual home. It offers no immediate hope of perfect bliss and ease. A prize so rare as union with the Real is only the result of effort, trial, renunciation. But it does promise, in the words of a Master of Wisdom, that "The more unselfishly one works for his fellow men and divests himself of the illusory sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity."

THE MEANS PROVIDED

The great Message of Theosophy has provided for every interested enquirer the means by which he may know the truth about himself and nature. Just as the Elder Brothers have provided in the past, so They have again in our day. Everything that Humanity needs has been given to us. But can you give to any one what he does not want? Can you cause to enter into the mind of another what that mind will not receive?

There has to be an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, before there is any hope for us. As long as we are self-centered, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry, for the weary, for those who are desirous of knowledge, for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers, for those who find no explanation anywhere of the mysteries that surround us, who do not know themselves, who do not understand themselves. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers who have carried these great eternal truths through good and evil in order that mankind may be benefited; not desiring any reward, not desiring any recognition, desiring only that Their fellow men, Their younger brothers, may know, may realize what They know. —R.C.

YOUTH-COMPANIONS ASK—

IT is said that evolution begins at the top. Now, if Theosophy is ever going to get anywhere in "breaking the mold of men's minds," it ought somehow to be brought to the attention of the leaders of the world. How is this going to come about?

First of all, just what is the "top"? Our age is one of inversions, and often what appears as high should be known to us as low, to paraphrase the *Gita.* When we speak of evolution beginning at the top, we do not mean that it begins at the top of *appearances.* Is not real pioneering a superbly humble thing to look at, even though its beginnings are at the height of inspiration? The same holds true of an individual. His highest work is inexpressible, being in and on himself; his effect on his fellows is, in a way, the lowest arc of his efforts, no matter how "high" those men may be.

The practical work of Theosophy is not an imposition from above on "the masses." It manifests as a rising tide of surety among individuals. Those who appear to be the leaders of the world are seldom more than followers of their followers—personified symbols of prevailing world values. Why imagine that in them lies the power to break the mold of men's minds, since it is their mold, too, and especially since their power depends on keeping it intact? The problem, then, is not to bring Theosophy to the leaders of the world, but to educate new leaders. Those who to some extent realize their responsibility, their soul-capacities, and their oneness with all life *are* to that extent leaders in a very real world of thought. And though the world knows not their voices nor their names, their ideas may become the common currency of the future.

It is sometimes quoted that the Brahmin, the outcaste and the cow are regarded equally by the wise man. How far is it wise to make no distinctions, when a perfected discrimination is supposed to be the fruit of wisdom?

The statement is not that all these—the Brahmin, the outcaste and the cow—are equal, or to be regarded as equal, but that they are regarded by the wise man with equal mind. Such a one is not inwardly moved or influenced by outward appearances. He maintains an undisturbed equilibrium within himself, and at the same

time recognizes that all beings *live,* and that all life is important by reason of its *essential* nature. Perceiving this, he may find more to be approved in some "outcastes" than in many a "Brahmin."

This does not mean that he is unable to "make distinctions." Wisdom, however, does not lie simply in the power to make distinctions, but in proper discrimination as to what distinctions are significant. We automatically discover distinctions wherever we look. They are the fruit of comparison, but they are not in themselves the seeds of wisdom.

What about race prejudice? Where does the theosophist stand on that question? I should think we would be leading the fight against it. Doesn't the first Object clearly specify no distinctions of race?

Just who "the" theosophist is, and precisely where he stands on any problem would be impossible to say. Each one stands in his own spot. But wherever there is prejudice, it may be agreed that any theosophist should be standing as far away from it as possible. As we develop reason, we put away childish things—prejudice among them. It is one thing to remove it from oneself, however, and something quite different to attempt to remove it from others.

Some crusades on behalf of oppressed minorities are carried on by militant individuals who, by confining themselves to a concern with *one special* prejudice, come close to fanaticism on that single subject. This is one way of "fighting against prejudice"—and results show its weakness. Without a philosophical basis for understanding the background of the problem, such a movement is often weakened by emotional propagandizing. The Theosophical philosophy indicates that no problem can be truly solved in isolation from the many other problems with which it is karmically intertwined.

As a matter of fact, distinctions of race, creed, sex, caste or color are incidental. In karmic contacts, it is the individual who counts. The Theosophical philosophy does not *make* distinctions—it recognizes human differences. The significant differences are suggested by the *Secret Doctrine* statements that the classes of *monads* are distinguished by their "past Karmas" (II, 249 fn and 318 fn). Recognition that these differences exist (though we are not able to discover and assign them to specific individuals and certainly not to "races")

does not mean intolerance or prejudice, because it goes with a philosophical perception of the radical spiritual unity beyond all classes of beings.

The idea of universal brotherhood is one for universal application, however. The challenge comes to every man, and he meets it where it affronts his sense of justice. For some, this is on the question of religious prejudice, for others, racial, etc. For theosophists, the fight must be against *all* prejudice—against the materialism and ignorance that are the causal synonyms of prejudice. The theosophical philosophy, perhaps, rather than any individual, leads the fight for tolerance, because Theosophy has the whole of Humanity for its object. All those who work to abolish any particular prejudice are allies of the Theosophical Movement to the extent that they dedicate their efforts to some portion of their fellow-men.

Since movies seem to be here to stay, why don't we accept them, then, and emphasize some of their good points for a change?

By all means let us do so, not losing sight of the fact that the greater part of that good is still potential. A road paved with nothing more than Glorious Possibilities leads to the same place as the well-known one of Good Intentions. As long as the movie producers, like some progressive educators, continue to sit placidly in the nation's wheelbarrow, trundled along in the same old ruts by the prejudices and passions of the public that *they* are supposed to be educating, they must be content with faint praise from some quarters.

It's true, of course, that constructive reform can't be effected simply by lamenting present evils, but neither can it be aided by Pollyanna-like acceptance of present good as all-sufficient. We "cooperate with the inevitable" only when we're sure that it *is* inevitable, and there is no situation that is not subject to change by the will of the individuals concerned. The level of motion pictures, therefore, rises and sinks not alone in accord with the men who make them—the producers—but also in accord with those who see and feel their effects—the public. Every individual helps to determine that general level, as he gives his support to one kind of movie or another. Each one, then, can make his own standards, and, by holding to them himself, to that degree he makes Hollywood do the same.

CURRENTS OF POSITIVISM

MUCH of the antagonism, conscious and unconscious, to H. P. Blavatsky's teachings is due to the recognized implications of her knowledge. These centered upon her open pronouncement (as indicated specifically in the preface to *Isis Unveiled*) that her work was "the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." To the academic mind, as to the entrenched interests in the worlds of religion and philosophy, the distinction between exoteric and esoteric knowledge is an intolerable one, and the true Initiate has been traduced in all ages. The fact that H. P. Blavatsky asked for enquiry, and supported her theses by evidence derived from the wide sweep of ancient and contemporary thought merely added to the grievance felt by the intellectual classes of her day. The consequences of this rejection of her efforts are plainly to be seen. Among them are the materialization of the spiritualist movement, the nihilism apparent in scientific and social thought, and the devitalization of human thought on fundamentals.

Science is still searching for the unifying factors in its separative tendencies. Usually, it looks in the wrong direction, and is still more or less content to garb its thought in the rags and tatters of the Positivist philosophy of Auguste Comte (1798-1857), however loudly it may disown the French prophet. The neglect with which Positivism has met since Comte's death is due, according to Professor Gilbert Murray (formerly Professor of Greek at Oxford University), "almost as much to the general acceptance of his main doctrines as to their rejection" (*Stoic, Christian, and Humanist,* London, 1946). This is a sound judgment which explains much of the negativity of contemporary thought. "Positivism remains," remarks Professor Murray, "a great coherent statement, imperfect indeed and showing signs of its period, of certain permanent and all-important truths." It is necessary to examine these "truths," because of their continuing influence upon the intellectual climate of our time.

The quarrel between the "profane" and "sacred" sciences is seen clearly in the differing conceptions of what may be called the religious consciousness. If man's thinking be conditioned only by

its supposed source in the personal nature, then Fear and Wish-belief represent the emotional quality of his religious thought. In this sense, there is no essential distinction between Comte's "fetichism," Dr. Marett's "animatism," and the "Father" complex of Freud's *The Future of an Illusion.* Man's thinking in this context becomes anthropomorphic in the extreme, and we have the catalogue in Cruden's *Concordance* of what the jealous Jehovah will do to those who disobey him:

> He smites the knees, the legs, the loins; he smites the "land of Egypt," smites "all the first-born," smites "every living thing"; he smites with frogs, pestilence, consumption, fever, botch, scab, blindness, madness, great plague, and a general curse. (Prof. Gilbert Murray, *ibid.*)

On this foundation it is difficult not to acknowledge the reasonableness of the denial by Comte (and by the modern Positivist)—that morality, in face of the vast mystery which surrounds us, is anything more than "the result of many centuries and millennia of social experience," and has its roots in what we know of human nature. But are we bound to accept this explanation of man's deepest intuitions?

Thousands of volumes have been written on religious origins in fetichism and its multi-variations. Equally, the tomes defending revealed theology have fallen, and still fall, like autumnal leaves from the presses of the world. Yet the "real truth" perhaps has never been without its witnesses:

> There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to "Revelation," from the "Book of the Dead" to the *Acts.* ("The Esoteric Character of the Gospels," THEOSOPHY IV, 37.)

The erudition of the anthropologist and his colleagues in the field of mythology may not be disputed. Nevertheless, there is no need at this time for man to be satisfied with a metaphorical Cosmos, given form by his fears and wishes.

The resurgence of Positivist thought, under many aliases, is a phenomenon of importance. Theosophists familiar with H. P. Blavatsky's analysis of the God-idea will find some echo of her teachings in the statement that it is "some sublimation of the highest human qualities which we have projected from ourselves on to the image of this intractably anthropomorphic god created by our own man-thinking and wish-thinking." "It is our own dream returning to us in the guise of an external being," adds Professor Murray in his essay, "What is Permanent in Positivism" *(op. cit.)*. Here is evolution as conceived by Comte, and the sociology of modern science—"the continuous development of man's *Humanitas* to higher achievement."

The nature of the empirical process is obscure. For the positivist, however, man's origin and destiny are left by the wayside as conjecturally useless, while humanity marches forward in the conceit of its material achievements. In fact, this is anthropomorphism *in excelsis,* and we are back again, in an intellectually diluted form, with Atlantean self-worship:

> It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the *God of matter.* They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship,* thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form (*S.D.* II, 273).

Modern science, ironically, displays many of the characteristics of these exoteric faiths which it has done so much to displace.

H. P. Blavatsky quotes De Mirville as saying that, according to Positivism, "order will begin to reign in the human mind only on the day when psychology will become a sort of *cerebral physics,* and history a kind of social physics." She herself added that "Positivism proposes to itself to destroy Theology, Metaphysics, Spiritualism, Atheism, Materialism, Pantheism, and Science, and it must finally end by destroying itself" (*Isis Unveiled,* I, 80). Fine words will certainly not save it from its fate, nor save a world which has imbibed the fallacy of an altruism (paradoxically, a word in-

vented by Comte) based upon an instinctive life viewed as a social by-product of physical evolution. H. P. Blavatsky recognized the dangers inherent in the growing Positivist thought of her day, and, by implication, in the sociological outlook that underlies so much of modern reform:

> . . . *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body (*S.D.* I, 169-70).

Only thus may we truly interpret Sir S. Radhakrishnan's apothegm to the effect that religion is not a set of doctrines; it is an experience. This view is not anthropomorphic, nor is it based on wishful thinking, as Professor Murray would appear to suggest. The experience is a fact, and its true interpretation can be proved to possess universal validity.

A Natural Brahmin

In the sleep of the great heats there was nothing for me but to read the Vedas, the bible of the tropics, which I find I come back upon every three or four years. It is sublime as heat and night and a breathless ocean. It contains every religious sentiment, all the grand ethics which visit in turn each noble and poetic mind, and nothing is easier than to separate what must have been the primeval inspiration from the endless ceremonial nonsense which caricatures and contradicts it through every chapter. It is of no use to put away the book: if I trust myself in the woods or in a boat upon the pond, nature makes a Brahmin of me presently: eternal necessity, eternal compensation, unfathomable power, unbroken silence,—this is her creed. Peace, she saith to me, and purity and absolute abandonment—these penances expiate all sin and bring you to the beatitude of the Eight Gods. —Emerson

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

Aphorisms 8-9 (Book IV): What is the relation, if any, between Mental Deposits and the Skandhas? Both these Aphorisms refer to mental deposits. The note to Aphorism 9 states that "memory is not due to mere brain matter, but is possessed by the incarnating ego, which holds all the mental deposits in a latent state, each one becoming manifest whenever the suitable bodily constitution and environment are provided for it."

Two articles deal specifically with the subject of skandhas: "The Persian Student's Doctrine" (Theosophy II, 375), *by Mr. Judge, and "Propensity or Skandhic Memory"* (XIX, 505). *These articles indicate that the skandhas are those "lives" or elementals which once entered into the composition of our principles, but when cast off by us are taken up by other beings and kingdoms to which they are drawn by natural affinity. It is obvious that upon rebirth the ego repossesses the skandhas once in use by him.*

Now, do the mental deposits exert the attractive power which draws the skandhas together once more, or rather, does the ego use the deposits as the attractive power, and thus the deposits bear a relation to the skandhas similar to the magnet which attracts the iron filings? Or is another solution suggested by H.P.B.'s article on "Memory" (Theosophy XXVII, 411), *where it is stated that the brain cells are not the* RETAINERS *of impressions, but only their* RECEIVERS *and* CONVEYORS? *If this be true, are not both the mental deposits and the skandhas merely the "window panes" or lenses through which the ego looks in order to recover the memory of the past? Or, are the deposits astral images?*

In his comment on Aphorism 6, Mr. Judge writes that "each life leaves in the Ego mental deposits which form the basis upon which subsequent vicissitudes follow." The note on Aphorism 9 might be regarded as equivocal in respect to the resting place of these "deposits," but the words "in the Ego" are categorical. This phrasing needs examination, since "ego" is often used as synonymous with the "Perceiver," or spiritual center in man, though it may be recalled that Mr. Judge in *The Ocean of Theosophy* states that the real mem-

ories of all past lives are retained by *manas,* the reincarnating ego. "This and none other," says Mr. Judge, "are we."

The root of individuality, here, is the conjunction of both personal and spiritual powers of perception. Unless the soul gains by accretion and by modification during the course of evolution, there is no such thing as immortality, for immortality means the retention of significant experiences in terms of altered soul-characteristics. What is the retaining agent? It may be remembered that manas, as the connecting link between higher and lower modes of perception, has a substantial aspect, referred to in the *S.D.* as "fifth state matter." Mental deposits can then be thought to have a substantial base in a form of highly developed matter, which accompanies the spiritual ego through incarnations, and which is inseparable from him during the course of an entire manvantara.

Every experience is simply the meeting of two different forms and degrees of intelligence. As manas retains those modifications of its substance caused by evolutionary experience, so do all forms of elemental intelligence likewise involved in the actions of the soul retain the impact of the contacts which produced the experiences. These are the skandhas. They retain a potential magnetic affinity for the manasic substance of that ego with whom they were previously associated. A full manifestation of skandhic karma occurs when the mental deposits of manas and the retained impressions of lower forms of sensitive life become re-united. The "mental deposit" tends to condition the action of the soul in meeting the external pressure of skandhic involvement, yet it may be at least partially dissolved by *mental* action.

We have probably all had the experience of "settling" our troubled relationships with other human beings without any direct contact and though they be hundreds or thousands of miles distant. Here the mental deposits have been themselves altered by mental evolution. In such instances, while the skandhas will be once again drawn into contact with the ego, difficulties in meeting intelligently such ghosts of the past can be considerably lessened. Since Manas, when united to Buddhi, is creative rather than repetitive, the study of true philosophy and the practice of occult disciplines may ultimately make possible an entirely different type of interaction between the soul and the skandhic aggregates, when they are rejoined.

The mental deposits may also be regarded as astral images, if it be remembered that a form of astral matter actually accompanies the reincarnating ego.

The unnumbered mental deposits which are a part of every being, save those who have finished with the necessary lessons of evolution, require a certain amount of energy to maintain their coherence. They are a drain on the vital creative forces of the higher nature. The correct comprehension of philosophy can reclaim some of this lost energy and thus accelerate the progress of the soul. This might be suggested as one of the reasons why study of Theosophy *as a philosophy* becomes for the individual himself—if applied to his mental evolution—a matter of practical psychology. Thus the constant asking of questions which tend to break up mental fixations is part of the Theosophic as well as the Socratic method of education: "Ask the Self questions, and the Self will answer," as Mr. Judge once wrote to an inquirer. Karmic returns cause us to question our attitudes of mind, that we may not re-energize skandhas of ignorance.

Aphorism 10: The note on this Aphorism indicates that ALL *mental deposits result from a desire for enjoyment. Now, can it be that mental deposits are of less force when the mind feels a disgust for vice and foolishness in others, or has a feeling of horror when tales of tragedy or crime are being told? Can it be said that a "mental deposit" is a "memory" picture in the lower order of nature providing a suitable environment?*

The mental deposit is not in any strict sense a "memory picture," if we mean by memory actual visualization of past events. Rather, a mental deposit cannot be thoroughly dissipated until a suitable environment is furnished by the lower orders of nature, even though philosophical study can prepare the way for this release. Disgust and horror, as *negations* of enjoyment, however, are themselves mental deposits of a very lasting and dangerous sort. The wisest response to vice, tragedy or crime would seem to be a complete immobility as far as personal feelings are concerned, so that the mind may see the more quickly what definite and positive action may be taken in regard to the situation. Disgust or horror in the presence of bestiality may, of course, serve the same sort of intermediary function as is sometimes accomplished by religious restrictions and

taboos. In such instances these emotions can be a *protection* to the ego, but they cannot of themselves lead to understanding. "Be ye wise as serpents and harmless as doves," appears to be an injunction especially meant for those who have passed beyond the need of ceremonial and other emotional aids in avoiding dangerous situations. Such men, obviously, are few indeed.

Aphorism 17: "The modifications of the mind are always known to the presiding spirit, because it is not subject to modification." How is this so? One feels, in a sense, this must be so, or illusions could never be overcome; nor would one feel that secret sense of unreality about illusions to which the personal man becomes subject. And yet, that awareness is certainly different from consciously realized knowledge in waking life. It is as though one knows, and yet does not know. Yet, why does the presiding spirit permit the modifications?

The "presiding spirit" neither permits nor opposes the modifying illusions of the mind, but simply perceives them. In a sense, the "Presiding Spirit" itself creates all modifications, or it might be said that the presiding spirit "cooperates" with the modifications of the thinking principle, without itself being modified. In other words, the intuitive faculties of the higher soul *must incarnate in* the modifications, in order to raise the nature of evolutionary relationships.

The spiritual awareness, on this plane, that the personal man is involved in many illusions grows to the degree that he begins to ask himself fundamental questions. Only one who is willing to continually revaluate his entire store of understanding can develop this spiritual faculty to the full. In all human beings, however, the sense of a need for asking basic questions persists. Kipling apparently knew this well when he wrote *Kim*. Many a thoughtful person must have been struck by the way in which the hero, a youth of singular talents, favored by a host of exciting adventures, returns in solitude with frank wonder to the query, "Who is Kim?" Kim did not know the full answer to this question, nor do we, yet he knew one thing we too may know—that the persistent questioning of every modification of the mind is in itself a link to reality.

ON THE LOOKOUT

Unknown Reservations

The use of serums, vaccines and blood transfusions has developed a quasi immunity of its own, so that public faith in these practices is seldom disturbed. This serum or that vaccine may be assailed as harmful or dangerous, but the principle of artificial immunity remains intact, and animal experimentation is constantly evolving new injections. The theosophical objection to serums and vaccines is not, however, predicated on their unreliability. The failure of this or that injection to cure or correct the condition for which it is specified does not prove the theosophist's case against them, any more than the success of a certain vaccine or serum nullifies the theosophical objection. The theosophical argument is concerned with the philosophical errors and the metaphysical consequences of the practice, and physical effects can only illustrate feebly the deeper and more serious results.

Briefly, the theosophist asks for consideration of certain principles which are the same for inner and outer health, for moral and mental immunity as well as physical protection. The famous query, "Who can minister to a mind diseased?" is in fact the root of therapy, and the impossibility of curing insanity without the active cooperation of the patient—without arousing the will for self-conquest —is a limitation which is increasingly recognized in physical treatment as well. Psychosomatic medicine reveals all too plainly the extent to which the patient *cooperates with his disease,* and in a startling proportion of cases the sufferer is found to be the virtual creator of his malady.

"Self-Imposed Sentence"

Dr. Flanders Dunbar, "a top-rank woman practitioner of psychosomatic medicine" (*Time,* Oct. 6), states in a recent book, *Mind and Body,* that the problem in treating psychosomatic patients is "to lighten [the patient's] self-imposed sentence." She quotes a past master of the art:

> Sir William Osler, probably the greatest medical teacher who ever lived, once warned his profession that the fate of the tubercular depended more on what they had in their heads than on what was in their chests. . . . A germ or a peculiar condition of the body cells [is] not the sum and substance of disease.

"Psychological Tuberculosis"

This tallies with the results of observations in a sanatorium for tubercular patients, as reported in the *Lancet* (London, Nov. 16, 1946; American Medical *Journal,* Feb. 8).

> Patients who develop pulmonary tuberculosis in the absence of environmental causes often do so because of disease in their psychologic environment—their relation to themselves or to the world outside. In psychologic distress the patient is ready to be ill and the ubiquitous bacilli are there ready to oblige. This is tantamount to saying that tuberculosis provides means for a flight from frustration, for self-punishment and all those other dark urges which are continually shipwrecking one's behavior.

"Spontaneous Recovery"

A five-volume compendium of modern medical knowledge expresses the same psychology: *An Integrated Practice of Medicine,* by Dr. Harold Thomas Hyman, Manhattan physician and Columbia pharmacology professor. Aiming to restore the "compleat practitioner" (55% of the 170,000 U.S. physicians are now classed as specialists), Dr. Hyman's work should serve the public interest, by extending common sense in medical practice. Dr. Hyman's basic statement on the effect of moderate doses of alcohol ("depresses the higher centres of the brain") is probably familiar to many theosophists (see Theosophy xxvi, 48 and xxvii, 214), and several quotations from *An Integrated Practice* may have a comparable usefulness. The following are from a review (*Time,* Feb. 10):

> A good family doctor, observes Hyman, possesses two potent assets not to be found in a laboratory: sympathy and reassurance. Large doses of these healing agents, he says, should be carried in every doctor's kit. Other Hyman hints:
>
> "The great majority of human ailments tend toward spontaneous recovery." A doctor must know when to apply "skillful neglect"; *i. e.,* just tell the patient he is going to get well without treatment, or give him a harmless pill.

There is no cure for the common cold; U.S. doctors could save their patients millions of dollars on nostrums annually if they frankly admitted it.

If an operation is optional, don't operate unless there is a 100-to-1 chance that the patient will survive. Poor risks for operations: fat people, alcoholics, psychotics. . . .

Nothing helps like reassurance. "One of the great privileges of general practice is to witness the spectacle of the patient who simply will not be defeated by his infirmity."

KARMIC RELIEF

Dr. Hyman touches upon a principle of moral health, which may be stated in theosophical terms as a recognition of karma, the moral law. The fact that all karmic effects stem from causes set in motion by the individual himself (in this or former lives on earth) means, psychologically, that man, mind, and body cannot be summoned to an experience beyond their power to endure, although the man may choose to give up in the face of "consequences." A Biblical saying is that the wind is tempered to the shorn lamb, and the reason (not stated in Scripture) is that the pressure of events can never be stronger than the man-power, the Thinker, who is responsible for their effect on him. The fact that the ill "wind" of disease is *not* tempered to the sick is the occasion for the practice of medicine, and the most recent indications are that the effectiveness of medical treatment would be greatly enhanced if the patient could stop thinking of himself as a "shorn lamb."

INFLUENZA SHOTS QUESTIONED

An understanding of karma would inject a measure of calmness into every emergency and would permit a cool-headed appraisal of the remedies or precautions urged in the heat of excitement. Few persons motivated by fear of contracting a disease are susceptible to a counsel such as that offered by Dr. Hollis S. Ingraham, Director of the Division of Communicable Diseases of the State Health Department. Dr. Ingraham addressed the annual State Health Conference at Saratoga Springs, N.Y., with the suggestion that "It does not appear advisable to urge universal immunization against influenza by means of the present-day vaccines because of limitations." The limitations he cited were duration of immunity, lack

of protection against all strains of virus, and severity of reaction (N.Y. *Times*, Aug. 31).

Culture Medium of Fear

It is an open question—one that psychosomatic medicine might well learn to answer—how much the value of immunization is counterbalanced by the uncharted ravages of fear and dire expectancy (see Lookout, March, 1945). The culture medium provided by fear may soon be identified as the generating focus for many morbific conditions. The tensions induced by phobias, for example, are beginning to be detected as primary causes, standing behind the physical occasion for a troublesome condition in the body. It is not impossible that doctors in the future will furnish the patient with a psychological diagnosis as well as a physical one, and guarantee to "cure" only the physical symptom, leaving the psychic factor to be worked on by the man himself.

As old as "the bedside manner" is the knowledge that psychological relief is at least as important as any physical treatment. Many a surgeon attributes the recovery of a patient more to skillful nursing than to any technical skill in the operating room. The varying manifestations of unhealthy psychic habits may be physically relieved, but the only medicine for a mind diseased is right thinking, self-administered. Readers familiar with Mr. Judge's "Culture of Concentration" (Theosophy xxxiv, 326) will recall his tracing of the astral consequences of anger, envy, vanity and fear; the philosophical opposites of these, paving the road to freedom from "infection" (inner and outer) are also described therein.

Jaundice and Blood Plasma

Whatever is suggested as a theosophical consideration of the practice of blood transfusion is based upon the doctrines of karma and responsibility and takes into account the inner constitution of man. The idea that the blood represents the man, in terms of magnetism, and that it carries the personal charge, electrically speaking, of the individual—is not a matter of knowledge in the medical world generally. Argument from that premise can rarely be carried on. An intermediate illustration which may sometimes be presented is the natural repugnance many people feel toward the practice.

Inner reservations are not easily explained nor explained away, and they are often corroborated by more tangible evidence. There is, for instance, an undeniable relation between blood transfusion and infectious hepatitis (inflammation of the liver), which leads to jaundice. A survey carried out on June 1, 1945, in all army general hospitals in the U.S. was recently reported in the A.M.A. *Journal* (May 3). Of 1,762 patients with hepatitis under treatment, 500 gave a history of receiving transfusions of blood or blood products prior to the onset of hepatitis. There had been 15 deaths in the 30 days immediately preceding the date of survey, including 9 among the transfused patients. It was concluded that "a large proportion of the cases of hepatitis in transfused individuals probably resulted from transmission of an icterogenic [jaundice-causing] agent in the transfused blood or plasma."

BLOOD BANK RESTRICTIONS

Another note of caution was struck several months later, when three members of the Harvard Medical School faculty wrote in the A.M.A. *Journal,* reporting on 11 cases of jaundice which they said had been contracted through use of blood plasma. Four cases proved fatal. This drew corroborative testimony in the same week from the medical director of the New York Red Cross blood bank, Dr. Mary Boynton, who stated (N.Y. *World Telegram,* Aug. 5):

> The most important rule at the Red Cross bank in New York is never to use the blood of a donor who has had jaundice or who has been in close contact with a person ill with it. No one knows at this time how long the agent of the disease lives in the human body.
>
> We also do not use the blood of donors who have had tuberculosis, malaria, syphilis or the rare tropical diseases, such as filariasis, which have trickled into this country with the return of fighting men from the Pacific theater.

Infectious hepatitis cannot be detected by any known tests, said Dr. George Wheeler, superintendant of New York Hospital, who admitted that a person who had not himself become ill with jaundice could conceivably carry the disease organisms in his blood and transmit them through the plasma. The possibility is the more serious,

because jaundice is a baffling disease, capable of resisting orthodox measures of treatment, although cures through use of natural foods, steam baths and massage have been successful.

"A New Animal Species"

Sobering statistics on the incidence of serum jaundice following blood transfusion were published in the A.M.A. *Journal,* July 5 and 12, and on July 26 a lecture by Prof. F. M. Burnet (originally reported in an Australian medical journal) was reviewed. Prof. Burnet spoke of the problems presented by "Epidemiology Today," and his first example was infectious jaundice associated with the vaccination of American troops against yellow fever: the vaccine contained small amounts of normal human serum. Another instance concerned the use of sulfadiazine to prevent streptococcic infections. Recruits in many U.S. naval training camps were given sulfadiazine daily for some months, but the results were not satisfactory, as an unduly large number of streptococcic infections occurred.

It developed that two streptococcus strains had acquired resistance to the action of sulfadiazine and were infecting persons receiving the drug just as readily as virulent normal strains infected unprotected persons!

Prof. Burnet likened the appearance of a drug-resistant bacterial strain to the emergence of a *new animal species*—and nothing could be a more "natural" conclusion, considering the foreign and animal matter abnormally introduced into the human system. There is a physical integrity of the body, a self-coordinated working unity, which may well be its greatest protection against infection. If the violation of this integrity from within is a major factor in producing disease (and may be the actual cause of disease), then it would seem that further violation with serums and vaccines should be the *last resort* in any attempt to relieve the situation.

The Detoxifying Organ

In an age when drugless therapy has still a battle to fight for recognition, and when reactionary forces in the medical world are continually re-entrenching themselves at the expense of independent researchers and practitioners, it is instructive to note an article in the A.M.A. *Journal* (June 14), which begins:

> The functions of the normal and diseased liver are surprisingly little affected by the action of drugs which are not hepatotoxic [poisonous to the liver]. In fact, in regard to the activity of drugs the striking action is that of the liver on them and not of the drugs on the liver. . . . "few means are known by which the functions of the liver can be stimulated or aided by means of drugs."

One of the most outstanding and clinically significant functions of the liver, it is stated, is that of a detoxifier: "in this respect the liver seems to be the chief organ of defense of the body."

"KAMIC ORGANS"

The immunity of the liver against drugs, as well as its central role as disease-scavenger accords well with the psychic value put upon that organ by H. P. Blavatsky in "Psychic and Noëtic Action" (THEOSOPHY XXVIII, 257). "Occultism teaches," she states, "that the liver and the spleen-cells are the most subservient to the action of our 'personal' mind," and it is elsewhere noted that "the spleen is the reservoir of animal magnetism and the original centre of the force which evolves the astral man" (XXXII, 380).

There seems to be some natural foundation, therefore, for the now-outmoded belief that the liver and spleen are the seats of emotions and desires. Psychosomatic therapy directed at these two organs, at least, would fittingly consist of—philosophy! The "dynamical associations" of the human personality with the centers of physical life must eventually be altered from within, as the residue of experience is deposited less frequently in physical, astral and kamic organs, and more philosophically in the Higher Ego.

BITTERSWEETS

It will be of interest to note briefly some reservations concerning modern nostrums, recorded, over a six-month period, in the *Journal* of the American Medical Association. A fatal allergic reaction to influenza vaccine given to a child was reported (*Journal,* April 12), and it was recommended that attempts be made to further purify the various virus vaccines now becoming generally used, so as to materially diminish the amount of reacting egg substances in the mediums of the marketed product; children appear more sensitive to egg protein than do adults (see Dr. Ingraham's statement above, p. 88). The same issue contained the finding, based upon experience

in 15 cases of tetanus, that there are no indications that commercial penicillin is an effective agent in treating tetanus. A somewhat tragic paradox is discussed by Dr. E. M. Bluestone, director of Montefiore Hospital, N.Y.: "medical science in its recent achievements with chemotherapy, the antibiotics and the application of blood and its fractions has minimized the menace of short term (acute) illness and maximized the menace of long term (chronic) illness, which now stands out in bolder relief." This statement merely signifies that chronic illnesses have not been lessened by antibiotics. It is not impossible, however, that serums and vaccines, may actually *increase* susceptibility to chronic diseases.

"Serious Mental Derangement"

Tests with streptomycin as a cure in tuberculosis were carried on by the British Ministry of Health, but the report from the health minister (A.M.A.J., April 19) emphasizes that—

> streptomycin is potentially dangerous and may have serious ill effects, including permanent giddiness and deafness. The minister states that not enough is known about the drug at present to justify action by the government to make it more freely available. For instance, in a very small number of patients with tuberculous meningitis [inflammation of the vascular membrane enveloping the entire surface of the brain and spinal cord], whose life has been prolonged by this treatment there has been nearly always permanent serious mental derangement, blindness or deafness.

Fluorescence and Blue Halos

The colorful history of atabrine, a "suppressive" anti-malarial drug can be traced in the *Journal,* beginning with incidental notice (April 19) of the characteristic greenish-yellow fluorescence exhibited by the nails in quinacrine (atabrine) medication. The next issue (April 26) broke the news that British workers handling atabrine experienced "a new industrial disease of the cornea." The only symptom, the London journal coolly reports, is the seeing of colored halos (mostly blue) around lights.

A month later (May 31), more information on atabrine was supplied by Dr. T. W. Nisbet, who stated that "since all information concerning the untoward effects of quinacrine hydrochloride was suppressed during the war, no accurate statistics as to the actual

incidence of dermatitis [skin eruption] due to the drug are available. However, it was unquestionably high." In 1943, the Southwest Pacific theatre of action alone accounted for 66% of the total number of patients evacuated from all theatres of war on account of diseases of the skin. Practically all these cases originated in New Guinea, where "atabrine" discipline was rigidly enforced. Disturbances of vision with advanced impairment of eyesight have been attributed to this drug. A common effect is a decided yellowing of the skin, and at least one Army doctor was seriously concerned over the fact that gallstones frequently developed during the use of atabrine.

SUPPRESSED MALARIA

The suppressed malaria retained by soldiers has already been noted (p. 90) as a hazard in blood transfusion. Dr. L. T. Coggeshall, chairman of the department of medicine of the University of Chicago, addressed the editor of the A.M.A. *Journal* (April 19) with a strong warning of this danger:

> I have been told of a soldier who had been overseas under suppressive medication [atabrine] and never had had experience with malaria; yet, when his blood was used in this country many months later, a malarial infection occurred in the recipient. . . . In several thousand cases seen personally no less than a hundred men first had malaria in this country after withdrawal of the suppressive drug used overseas. One man had been off the drug thirteen months before his first attack occurred.
>
> As a routine procedure I believe physicians should be advised never to use blood from any person who has had a past history of malaria. There is an instance in Denver where a Greek's blood was used and malaria resulted although the man had been away from Greece, where he acquired his original infection, for thirty-seven years.

Atabrine is an avowed "suppressive drug," but how much besides malaria is suppressed as a result of the atabrine itself—is as yet an unanswered question.

DRUG FOR A DRUG FOR A DRUG . . . .

It has been discovered that most of the so-called "miracle drugs" introduced during the past few decades have had the potentiality of causing cutaneous reactions (A.M.A.J. June 28). The dermatoses

(skin diseases) resulting from the therapeutic application of the trivalent arseno-benzols, penicillin, the sulfonamide compounds and dinitrophenol have limited the usefulness of these agents. Urticarial (skin eruption) and other allergic reactions to penicillin "constitute a serious bar" to treatment with this compound (A.M.A.J. April 26). Serum sickness, the same issue reports—

> constitutes a disagreeable and troublesome illness in otherwise healthy persons, but is often a serious complication when it occurs during the course of meningitis, tetanus or diphtheria. . . . Our studies have shown that the early, and presumably the later and severer, symptoms of serum sickness can be completely controlled by Benadryl [benzohydryl ether hydrochloride]. The mode of action of this drug has not been entirely explained. . . . The drug appears to have only suppressive action. . . .

Side Reactions

Benadryl hydrochoride, however, has a spotty record of its own, as appears in the *Journal* several months later (July 19). In the treatment of Urticaria, or "hives," the drug—

> does not seem to exert a cumulative action, for urticarial lesions promptly reappear when administration of the drug ceases. . . . Indiscriminate use of Benadryl should be discouraged, for severe side reactions sometimes occur, such as loss of judgment or confusion.

The side reactions in order of frequency are listed as dizziness, weakness and dryness of the mouth. In addition, patients complained of feeling jittery, on edge, confused, poorly co-ordinated, nauseated, and excited. Curiously enough, the first case history on the effects of Benadryl is specifically noted as demonstrating that "urticaria may subside spontaneously"! In view of the side reactions of Benadryl, spontaneous recovery could hardly be more of a trial.

The Implicit Psychology

The example of Benadryl may serve to illustrate the severe limitations of drug therapy, which is all too frequently a "hit-and-run" method. The patient is fitted to a drug whose mode of action is not exactly known, and whose consequences cannot be foreseen with precision. The fixation on drugs is so strong that—as in the case of serums and vaccines—confidence in the beneficence and ef-

ficacy of drug treatment survives all disappointments with specific drugs. The incalculable evil of "side reactions," recognized and unrecognized, is stoically accepted by doctor and patient alike, while the principles of preventive medicine, the *normal* factors of psychological balance, intelligent diet, natural exercise and simple remedies tend to be minimized, if not overlooked.

Above all, the weakness of much medical practice results from the implicit psychology—that health is a matter too complicated for the ordinary man to understand or preserve in himself. This psychology does much to create *fear of disease* and an attitude of helplessness on the part of the patient—two factors which psychosomatic medicine has identified as strongly contributing to disease and greatly retarding recovery. The relevance of the theosophical doctrines of karma and reincarnation lies in their power to evoke self-reliance and a sense of responsibility, which constitute a man's moral immunity. (The theosophical contribution is examined at greater length in the pamphlet, "The Laws of Healing," especially pp. 49-53.)

Pioneer Theosophist Dies

Albert E. S. Smythe, founder of the Toronto Theosophical Society in 1891, and for 27 years the editor of the *Canadian Theosophist,* died on Oct. 2 in his 86th year. Mr. Smythe's work for the Theosophical Movement was the primary interest of his long and busy life. Born in Ireland, he came to Canada in 1889. His Theosophical activity soon led to the formation of the first branch of the Society in Canada, and in 1894 he began publication of *The Lamp,* a Theosophical monthly, which he continued for four years. Although Mr. Smythe never broke his affiliation with the Adyar Society, he served the cause of independent Theosophical thinking in Canada by outspoken questioning of all "successorship" claims, first in the *Lamp,* and later by following a similar policy in the *Canadian Theosophist.* His passing, in the fullness of time, gives fitting occasion for recognition of a career very largely devoted to the spread of Theosophy. In his personal life, Mr. Smythe was a newspaper man.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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